

Interrogatories to be en-
quired of by the Church vvar-
dens and Swoyne men within the Dio-
cesse of Winchester, and the truth there-
of to be by them upon their othes duely
presented unto the Bishop, or his Depu-
ties, at his Visitation, now to be holden
this present yeare of our A. D. 1584.
With parrish answere to
euery Interrogatoze.



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Rafe Newberie.

We profess & c. no he hath not received the command
that govern and shall he say offered himself, but
me know will not receive him until he hath cleared
himself of all publick defamations & idleness, and of
he was offered by the Quakers into the
Season's Court.

& Ab: N: W:

G. S. S. W:

In the Dutchess's Articles //

Article Whether hath ye Minister of the same
of the same after child birth for any
woman unlawfully begotten with child, other
wise then upon a Sabbath day or holy
day intire of publick prayer, and also
with publick acknowledging of her same in any
form as the Ordinance hath prescribed //



Articles to be enquired
of by the Church-wardens and Sworne-
men, in the Dioces of Winchester.

WHether the people of your parish
especially houholders, hauing no lawfull
excuse to be absent, do faithfully & diligently
indeuour them selues to resort with their
childzen and seruants to their parish Church 1
o2 Chappell, o2 such vsuall place where Common praier is
lawfully to be vsed, vpon the Sondaiies and Holidaies : and 2
then and there do abide o2derly and soberly, during the time
of the Common praier, Homilies, Sermons and other ser-
uice of God, there to be vsed reuerently and deuoutly, giuing
them selues to the hearing & exercise thereof : and who they
be that negligently o2 wilfully absent them selues, o2 come
verie late to the Church vpon the Sondaiies especially, o2
that walke, talke, o2 otherwise vnreuerently behaue them
selues in the Church, o2 vse any gaming o2 pastime abroade
o2 in house, o2 sit in the strætes, o2 Churchyard, o2 in any
Tauerne o2 Alehouse vpon the Sunday, o2 other Holyday
in time of Common praier, Sermons, o2 reading of the Ho-
milies, either befoze none o2 after none.

Whether the forfaiture of twelue pence for euerie
such offence appointed by a Statute made in the first yeare of
the Quenes Maiesties reigne, be leuied and taken accor-
ding to the same Statute, by the Church-wardens o2 euerie
parish that so offendeth, and by them to be put to the vse of
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the parish, and if it be not, by whose default it is not lenied and not so bestowed.

3 Whether there be any in your parish, either parishioners, sojourners, or such as be late come out of other countries into your parish, which refuse to come to divine service, to their parish Church, or else where, and what be their names and surnames, and how long they haue refused so to do?

4 How many of their wiues, children aboue the age of sirtene yeares, seruants and other sojourners abiding in their house, doe likewise refuse so to do: and what be their names and surnames, and how long they haue refused so to do?

5 Whether there be any in your parish that be suspected to haue bene recôiled to the Popish religion, or to haue bene absolved, or any that procured or counsailed any thereunto, and what be their names and surnames.

6 Whether there be any in your parish which be suspected to be Passing Priests, Reconcilers, Iesuites, Seminaries, or other persons that haue receaued any orders, or authoritie from the Romish Church to vse the like, and what be their names and surnames?

7 Whether there be any scholemasters within your parish, which doe not bring by their youth in the religion now professed, or be not them selues diligent in repairing to diuine service, or bringing their schollers to it.

8 In euerie parish where any maner of person dwelleth or sojourneth which refuseth to goe to some Church to heare diuine service: the Minister and Church-wardens of that Parish are commanded once euerie moneth from henceforth to goe to euerie such person with two or three honest witnesses, and befoze those witnesses to require euerie such person to repaire to Church to heare diuine service. And the said Minister and Church-wardens are commanded to send a certificat in wryting signed with the hands and markes of the

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the said Minister, Church-wardens, and witnesses to their Archdeacon atwaits on the tenth day before Midsummer-day, on the tenth day before Michaelmas day, on the tenth day before Christmas day, on the tenth day before the Annunciation of the blessed virgin, so as returne of such certificate may be made in due time to the Custos Rotulorum at euerie Sessions next ensuing those feastes, testifying as well the maner and time of their admonishmentes of such Reculants whatsoeuer they be, as their answers: and when and whether they went to Church euerie moneth after such admonition giuen to them, as aforesaid. Or whether any such person hath wilfully withdrauene him selfe from taking or vnderstanding any such admonition, and also declaring the the names, surnames and abiding places of euerie one that shall offend in any parte or clause of the aboue written Articles. This euerie Minister & Church-warden is straightly charged to thew his diligence in, & effectually to do, as they & euery of them will answer to the contrarie at their perils.

9 Whether common praier be song or said by your Parson, Vicar or Curate in your seuerall Churches or Chappels distinctly and reuerently, and in such order, as it is set forth by the lawes of this realme, without any alteration, and at due and conuenient houres. And whether your Minister so turne him selfe and stand in such place of your Church or Chauncel, as the people may best heare the same. And whether vpon Wednesdaies and Fridaies not being Holydaies, the Letanie and the other praiers appointed for the day, be said accordingly.

10 Whether you haue in your parish Churches and Chappels all thinges necessarie for common praier and administration of the Sacraments, specially the booke of common praier with the new Kalender, a Psalter, the English Bible in the largest volume, the two Tomes of Homilies, the Paraphrases of Erasmus translated into English, the table of the tenn Commandements. And whether there be

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a fit paper booke to write in al Chyffeninges Weddings and Burials, and whether the said Chyffeninges Weddings and Burials be diligently noted in the same, in the presence of the Church-wardens once in a weeke. And whether the same booke be safely kept vnder locke and key. And whether there be a conuenient pulpit well placed, a comely and decent table standing on a frame for the holy Communion with a faire linnen cloth to lay vpon the same, and some couering of silke, buckeram or other such like for the cleane keeping thereof, a faire and comely Communion cup of silver, and a couer of silver for the same, which may serue also for the ministration of the Communion bread, a decent large surplesse with sleeves, a sure coffer with two lockes and keyes for the keeping of the Register booke, and a strong chest or box for shalmes of the poore, which thre lockes & keyes to the same, and all other things necessarie, in, and to the premises.

11 Whether to put your Church-wardens & Swozemen the better in remembrance of their dutie, in obseruing and noting such as offend in not comming to diuine seruice, your Minister or Reader haue openly euerie Sunday, after he hath read the second lesson, at Morning & Evening prayer monished and warned the Church-wardens and Swozemen to looke to their charge in this behalfe. And so obserue, who contrarie to the said Statute offend in absenting themselves negligently or wilfully from their parish Church or Chappell, or vnreuerently (as is aforesaid) vse themselves in time of diuine seruice.

12 Whether your Church-wardens haue suffered any man to minister the Sacraments, or do any other office of a Minister in your Church or Chappell, which is not your Parson, Vicar, or ordinarie Curate, or which is not by sufficient authoritie abled and licenced thereunto: Or whether any at all with you minister not the same according to the lawes and publique order of this realme.

13 Whether that your Parson or Vicar being resident vpon

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upon his Parsonage, or Vicarage, haue once at the least euerie quarter ministred the holy Communion in his owne person within the parish Church whercof he is Parson or Vicar, vsing in the same ministration the p̄cise forme and rites p̄scribed by the lawes of this realme without any inuocation or alteration.

14 Whether any farmer of benefice take upon him to admit or reiect any Minister to serue, or not serue where he is farmer, without the authoritie of the Ordinarie, or no.

15 Whether the Parson, Vicar or Curate haue suffered any to preach and expounde the holy Scriptures in your Church or Chappell but such as be lawfully licenced thereunto vnder the hand and seale of the Bishop, and shall then shew the same to your Parson, Vicar, or Curate, vnlesse it be such Preachers, as your Parson, Vicar or Curate doth certainly knowe to be authorized and licensed thereunto by mee. And whether any doe expounde the Scriptures in any conuenticles in priuate houses, yea or no?

16 Whether the quarter Sermons appointed by the Quenes Maiesties Iniunctions haue bene made vpon those daies, specially wherein the holy Communion hath bene ministred (if it might so conueniently be) and whether the said Sermons haue bene in some parte directed to the setting forth of that action. And that both may the more easily concurre, whe her warning haue bene thereof giuen publicly in the Church by the Minister thereof, the Sunday before the preaching of euerie such Sermon.

17 Whether for the auoiding of inconuenience which sometime groweth by licences to marry without the banns asking, (which notwithstanding are oftentimes reasonable graunted) anie Minister hath bene suffered to marry any person or persons by such licence, but in the Church or Chappell where he is Parson, Vicar, or ordinarie Curate. And whether at any other time than is vsuall for publicke and Common praier, and except he hath first shewed his licence to the Church Wardens.

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Church wardens of the said Church or Chappell and either by his owne knowledge, or by the knowledge of the said Church wardens; hath bene assured that the parties to be married haue thereto had the assent of their parents or other gouernours.

18 Whether any woman deliuered of any child begot, gotten in fornication hath bene admitted to hir thanksgiving in your Church, before she haue publickly reconciled hir selfe in such order and forme, as by the Archdeacon of the place, or other Officer to mix the Bishop, hath bene to hir prescribed:

19 Whether your Parson, Vicar or Curate, or other minister in your Church or Chappell, haue admitted to the receauing of the holy Communion any open and notozious fornicator, adulterer, or euill liner, by whom the congregation is offended, without due penance first done to the satisfaction of the congregation, or also any malicious person that is notoziously knowne to be out of charitie, or that hath done any open wrong to his neighbour in word or deed without due reconciliation first made to the partie that is wronged.

20 Whether when any man or woman is in passing out of this life, the bell be tolled, so moue the people to pray for the sick person, especially in all places where the sick person dwelleth neare to the Church: And whether after the time of his or hir passing out of the world there be any more ringing than one short peale before the buriall and another short peale after the buriall, without any other superfluous or superstitious ringing. And whether on all Saintes day at Evening prayer there be any ringing at all, or any other superstitious ceremonie vsed, tending to the maintenance of Popish purgatorie or of prayer for the dead, and who they be, that vse the same. And whether there be any ringing or tolling of belles on Sondayes or holy dayes betwene Morning prayer & the Letanie, or in any time of the Common prayer reading

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reading of the Homilies or of preaching, except one bell in convenient time to be rung or tolled before the Sermon: or whether any other ringing be used upon Saints Euen or Festival dayes, saving to common prayer, & that without exesse, and who doe ring or knoll other wise.

21. Whether your Parson, Vicar or Curate, doe serue any more than one Cure, and whether he haue licence thereunto by me the Ordinarie.

22. Whether any doe preache, declare, or speake any thing in derogation of the booke of Common prayer, which is set forth by the lawes of this realme dyspaising the same, or any thing therein contained.

23. Whether any Popish priestes, (either going as Priests or disguised in other apparell, or altering their names for any cause) or any other, are runnagate persons, mislikers or depza- uers of true religion, or of the Ministers of the same, or are such as do not minister or frequent Common prayer now vled, nor communicate at times appointed by the law, & doe resort secretly or openly into your parish and to whom, & of whom they be receayned, harboured and releued, and what be their true names and surnames, and by what names they are called.

24. Whether any of your parish hath detained their child, or children from baptism in their owne parish Church, or haue carried the same to be baptized in any other place, who they be, and what be their names.

25. Whether your owne Parson, Vicar or Curate be any Common resorter to open games, playes or assemblies whatsoeuer (in ciuill causes) or doe keepe, or suffer to be kept in his Parsonage, Vicarage, or other his dwelling house, any Alehouse, Tipling house, or Tauerne: or that he doe, or haue kept any suspicious woman in his house: or that he being unmarried doth keepe any woman in his house vnder the age of 16. yeares, except his daughter, mother, aunt, sister or neere, & those of good & honest name: or whether he himselfe be any haunter of Alehouses, tauerne, or suspected places, an hunter, hawkier, dicer, carder, a swearer, or otherwise doe giue euill example of life

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52 } wherby the word of God, & the forme of religion now vsed by
the lawes of England is, or may any way be euill spoken of:
And generally whether he behaue not himself soberly, godly &
honestly, as becommeth a Minister of Gods most holy word.

26 Whether your Parson or Vicar be resident and dwell
continually vpon his benefice doing his dutie in preaching,
reading and ministring the Sacraments: and whether he keepe
hospitality, according as his living will extend, and whether
his houses or chauncelles be well repaired and vpholden.

27 Whether any Minister or Priest presented to any Be-
nefice within this Dioces haue couenanted promised, or pra-
ctised, to, or with the patrone thereof, or any other person or
persons that had the Adouelson or gift of the same Benefice,
or with any other person or persons, on his or their behalfe to
giue to his friend any some of readie money or money worth
for presenting him to the same Benefice: or haue offered by
promise or bond any lease either of the whole Benefice, limi-
ting & rent sacre vnder the iust value, or of the mansion house,
glebelands, or any portion of the tithes and frutes of the said
Benefice, receauing litle or nothing thereof, ether suffering
the patrone that presented him, or any other person, who fur-
thered him, to take his owne tithes within such your Bene-
fice, free vnto him selfe: or else hath graunted some yearely po-
tion, or other yearly commodity to him, his childe seruant or
friend for preferring him to the same benefice: or otherwise
hath suffered him to make a gaine by any colour, deuise, or
symoniacall compact in bestowing the said Benefice.

28 Whether there be any Inkeepers, Alehouses, Victua-
lers, or Tiplers that suffer or doe admit any person or per-
sons in their houses to eate, drinke or play at cardes, tables
or such like games in the time of common prayer or sermon,
on the Sondaires or holydaies: And whether there be any
Shop set open. And whether there be any Artificer that doe
folow his worke or husbandrie on Sondaires or holy daies:
or whether there be any Butchers, or other that commonly
use to sel meate, or other things in the time of common praier,

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preaching or reading of the homilies; & whether in any faires or comon markets with you, falling on the Sunday, there be shewing any wares, befoze morning praier be done, and whether any markets be vsed or suffered in your Churchyardes.

29 Whether the Scholemasters which teach within your parish either openly or priuately in any Nobleman or gentlemans house, or in any other place, with you be of good & sincere religion & conuersation, & be diligent in teaching and brynging vp of youth: & whether they be examined allowed an licenced by the Ordinarie. Whether they teach by Grammar set forth by King Henry the eighte of noble memozy, and none other. Whether they teach any thing contrary to the order of religion now established by publique authoritie. Whether they teache their schollers the Catechisme in Latine lately set forth and suche sentences of scripture as shall be mooste expediente and meete to moue them to the loue and deuote reuerence of Gods true religion now truely set forth by the Quenes maiesties authoritie; & to induce them to all godlines and honest conuersation, and what be the names & surnames of all such Scholmaisters and teachers of youth within your parish, as well of such as teache publikely, as those that teache in the houses of Noble men, gentlemen, or other priuate men.

30 Whether there be any in your parish, or haue bene, that haue married within the degrees of affinity or consanguinitie, by the lawes of God forbidden, and so set out for admonition, in a table apointed to be fixed in euery parish Church, within this diocesse: Or whether that any being diuorced and separated for such cause, doe yet notwithstanding cohabit and keepe company still togither: or whether any that being married without those degrees haue vnlawfully forsaken their wiues or husbands and married others: and whether there be with you any man that hath two wiues, or any woman two husbands, or any that being diuorced or separated a sunder haue married any other, or whether ther be any married that haue made precontract: any that haue made priuy or secret contract: any that haue married or contracted theselues with

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out the consent of their parents, tutors, or gouernours, any
the haue married without banns thrice solemnly asked: any
couples married that liue not together, but shamelessly liue
apart. Any that haue married out of the parish Church where
they ought to haue solemnized their marriage.

31. Whether your Minister and Churchwardens haue
suffered any Lords of misrule, or Sommer Lords or Ladies,
or any disguised person in Chastlines, or at malgams, or mo:
ris dauncers or at any other time, to come vntouerently into
the Church or churchyard, and there to daunce or play any vn-
seemlie parts with scoffs, iesses, wanton gestures, or ribald
talke, namely in the time of common prayer: and what they
be that commit such disorder, or accompany or maintaine them.

32. Whether there be among you, or haue bene
of late any notorious euill liuers, or any suspected of any noto-
rious sinne, fault, or crime to the offence of Christian people,
or any that stubbornly refuse to conforme themselves to Chris-
tian and godly religion, notwithstanding publike authoritie.
Or any that bryneth abroad rumors of alteration of the same:
or finally any such which deserue to be punished by ecclesi-
asticall discipline, and are not particularly specified in the In-
terrogatories before.

*The Tenor of the Othe, ministered to the
Churchwardens and Scurus-men*

Ye shall sweare by almighty God, that ye shall diligently consider all
and execute the Articles giuen to you in charge, and make a true ac-
count to the same by writing, presenting all such person and per-
sons dwelling within your Parish, as haue committed any offence or fault,
or made any default mentioned in any of the same Articles, or which
are vehemently suspected or defamed of any such offence, fault or default
wherein ye shall not present any person or persons of any euill will, ma-
lice, or hatred, contrary to the truth, nor that for loue, favour, merite, dread
or any corrupt affection were to present any that be offenders suspected,
or defamed in any of these cases, but shall doe uprightly as men hauing the
feare of God before their eyes, and desirous to maintaine Vertue, and
suppress vice. So help you.

FINIS.